



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

duly represented in any value field," and again "the bringing home humanity to the human being." These definitions make us wish he had added a chapter on humane education. It is the question of the time and if Idealism has not the clue to the answer I do not know where we are to look for it. Unless it builds the house the builders will build in vain. Perhaps should the writer's eye happen to fall on these lines they may suggest to him a remedy for his omission.

J. H. MUIRHEAD.

University, Birmingham, England.

THE REAL BUSINESS OF LIVING. By James H. Tufts. New York: Henry Holt & Co., 1918. Pp. 476. Price, \$1.50.

The great majority of the leaders of the next generation in every department of American life will have been pupils in high schools or kindred institutions. If therefore we wish our future leaders to possess vision and the will to make realities out of ideals it becomes our duty to acquaint these boys and girls with the nature and needs, the excellences and defects of the society of which they are members. Various attempts have been made to perform this service. Mr. Dunn's *The Community and the Citizen* certainly marked an epoch in this field. And now we have at our disposal a book adapted primarily to the last two years of the high school which attacks this problem in a broader and more complete way than has ever before been attempted.

Professor Tufts' *The Real Business of Living* presents a general survey of the growth of modern society from the primitive clan through the military monarchy to the complicated social organism of to-day. The whole of this story could not be told, even in outline, in a single book without confusing the student. Accordingly the author confines himself, for the most part, to two fields, the political (including the legal), and the economic. After a description of the clan, the common matrix of all the civilized forms of life, he gives an account of the establishment of the absolute monarchy through successful war, then of some of the essential features of the long struggle for political and civil liberty that followed in England and later in the United States. One of the great forces in this struggle was the mediæval city, and a special description is given of this important institution. This is the political and legal side of the picture. The industrial side is presented by means of a brief account of hand industries, followed by

a sketch of the Industrial Revolution and some of the most striking of its multiform effects in the economic life of to-day.

This descriptive work, however, is not the building, but only the foundation. On the basis of the facts thus presented Professor Tufts keeps asking, What is the value of these institutions, What needs do they supply, Do they perform their function with economy, Do they carry with themselves compensating evils or potential or actual dangers? These questions are asked, for example, concerning the institution of capitalism, and again concerning the contemporary city. This leads to the question, how to construct more perfect forms of social machinery. Some of the problems considered are, How can we produce a form of government that is democratic in reality as well as in name, How can we conserve and enlarge the good in farm life and eliminate as far as the nature of things permits, its limitations and evils, How bridge the chasm between the industrial classes as they exist to-day, and break down the barriers that separate racial groups in the United States, How obtain real equality for rich and poor in our courts of law?

Most writers on social subjects would, I fancy, stop at this point. But it is one of the most characteristic and valuable features of Professor Tufts' book that its author carries the discussion one step farther, beyond the problem of machinery, or of means, to the problems of ends, the problems of ethics. Ethics has to do with the principles on which the claims of conflicting values, or goods, are to be adjusted. For questions of rights and duties are questions of values, and the question, Which value shall I, or shall society choose, never arises in practice except where the attainment of one end excludes, or is believed to exclude, another. In this department of his subject Professor Tufts discusses alike problems which come before the individual as such, and those which come before him in his capacity as citizen, or those which, in our mythical way of speaking, we say must be solved by "society." Examples of the latter class are: the ethical basis of private property, the grounds on which a social group is justified in demanding independence as a nation, and the individual is justified in demanding participation in the government which controls him. As an example of the former may be noted the extended discussion of fair business competition.

With regard to the manner in which this complicated piece of work has been done, it is, broadly speaking, beyond praise. Pro-

fessor Tufts has shown a remarkable gift of seizing upon live issues, of going to the heart of the matter, of marshalling facts and presenting principles with clearness, of illuminating general statements with illustrations apposite, concrete, interesting, and sound. There are in this book, it seems to me, no issues and no facts presented which will not interest the upper three-fourths or nine-tenths of a junior or senior high school class. There are no facts of which these young people can afford to be ignorant, no principles upon which they ought not to have reflected. Of course the book, like all things human, has its own limitations. The most serious one, it seems to me, is found in the treatment of the strictly ethical problems. Here too much use is made of the appeal to authority, in particular the appeal to the law of the land. This appeal is not illegitimate, and is indeed very useful as a subsidiary agency. But in the last resort it means an appeal to dogma,—thus it is written. Dogma means an end to thinking, but in a course like this the aim must be to stimulate thinking. The difficulties involved in guiding young people's minds in this to them somewhat unaccustomed form of activity can be fully realized only by those persons who have given the subject a great deal of thought. That the treatment of these portions of the field is less satisfactory than that of other parts is accordingly no ground for surprise. However, if this problem had been more adequately solved the book would have not merely been more effective, it would also have possessed more unity. For in the treatment of all other subjects, the appeal is always to the experience of the individual or the race, including under experience, of course, ideals as well as "facts."

A course of the kind presented in this book should be introduced into every high school in the United States and made compulsory for members of one of the upper classes. Until this is accomplished something of the sort should be made a part of the required work for freshmen in every college and university, as has been done with notable success for several years by Amherst College.

What, specifically, may we expect from the adoption of such an educational policy? We dwell in a society shot through with inadequacies and imperfections. But under ordinary circumstances the average citizen scarcely notices them. He thinks them inevitable, or a part of the "Providential order of things"; or he thinks,—Let the galled jade wince, *our* withers are unwrung; or in many cases he does not think anything at all. He needs a

Hume to "awaken him from his dogmatic slumbers." He needs to become aware of himself as a member of a society with enormous capacities for progress, he needs to be set thinking about both the goal and the road, he needs to see that as a member of an organism nothing human can be foreign to him, and he needs to gain a realizing sense of what social sores mean to their victims whether his own back is likely to be galled or not.

He needs furthermore to be awakened to the excellences and attainments of our civilizations. We take these things as we take good health—as a matter of course. We need to have our gaze turned backward to the days when there was no trial by jury, no *habeas corpus*, no guaranty that one's property would not be looted by his king through the artifice of a demand for taxes. With these things before our mind's eye we shall be in a position to look with gratitude and emulation upon the Hamptons and Washingtons that have given us, the heirs of all the ages, the priceless possessions which we now enjoy; we shall develop a spirit of hopefulness as we face the problems which bear down upon us and threaten to destroy us, both as individuals and citizens; we shall feel increasing respect and admiration—and with it an increased willingness to serve—for the members of a race which, with all its aberrations, has been able to accomplish these great things. With this should come a deep and genuine affection for the society of which we are members, an affection that, just as in the case of our parents, is no less genuine because of our recognition of its defects. In the famous funeral oration Pericles declared: "I would have you day by day fix your eyes upon the greatness of Athens until you have been filled with the love of her. And when you are impressed with the spectacle of her glory reflect that this empire has been acquired by men who knew their duty and had the courage to do it." We too are inhabitants of a great city—a city coextensive with civilization; and those who have been granted the vision of what it is and what it may become will be moved to serve it.

The aims of education are too manifold and too diverse to be covered by a single formula. Several of them are of the utmost importance. But of them all I am unable to conceive of any more imperative in claim than that study of society to which Professor Tufts has pointed the way in his *Real Business of Living*.

FRANK CHAPMAN SHARP.

The University of Wisconsin.